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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-FOURTH YEAR OF PUBLICATION

week by week

EXPANDING CULTURAL RELATIONS

SINCE THE United States and the Soviet Union have reached such degrees of military proficiency that each has the capability of laying waste the other, no avenue for reaching mutually acceptable agreements should remain unexplored. The fate of mankind demands it. Two of these avenues have been gone over rather thoroughly in the past few years. Russian and American diplomats and negotiators have been unable to make any headway toward agreements on nuclear weapon control or political settlements. There appears to be no way around the Soviet refusal to agree to any adequate degree of armament inspection. In political matters the unresolved differences are even more striking: the United States stands for the liberation of the satellites, the reunification of Germany and a number of lesser items which the U.S.S.R. continues to oppose.

The danger from intensifying two such concentrations of destructive power, not only continually at odds over military and political matters but also separated by an Iron Curtain, can scarcely be overestimated. To think the worst not only of each other's ruling regimes but also of the respective peoples is a predictable result. Enforced ignorance of one another brings the dread danger of nuclear holocaust that much closer.

The fact that last month's agreement between this country and the Soviet Union on cultural exchanges can be viewed as a sort of alternative to America's giving way on essential military and diplomatic points should make it all the more welcome. And in such fields as medicine, for example, where progress of different sorts has been made independently on both sides of the Curtain, much may be expected from a real exchange. It is said that while literally millions of Russians are studying English, less than ten thousand Americans are now studying the Russian tongue. That would indicate the importance of the contract just made by the Russians with a private American firm for exclusive rights for the translation into English of Soviet journals in chemistry, physics, biology and medicine.

Russian initiative in the matter of these cultural exchanges is only one of the signs of their interest in friendlier relations. Their unobtrusive contribution of five historic first editions of Pavlov and Lobachevski (pioneer in non-Euclidian geometry) to a current American exhibit of a hundred famous science books reflects their present mood. The new Soviet Ambassador in Washington, Mikhail A. Menshikov, is said to be going out of his way to make a friendly impression on everyone. There is much to be said for better personal relations between individual Americans and Russians within the context of unresolved and basic differences on such subjects as philosophy, political doctrines, subject peoples, control of arms and world domination.

IT WILL be a mistake to expect the delegations, students, professors, artists, engineers, entertainers, athletes and others who come over here from the Soviet Union to become overt or secret American sympathizers overnight—if at all. Most of them will tend to be "politically reliable" from their government's viewpoint to begin with. Those who come as privileged members of their learned professions may often find their status at home comparatively better than that of their American counterparts. They will be coming to these shores at the time of a deepening recession involving hardships for many localities, with little in the way of recovery measures to offset it. Hence it will take more than contact with our superior living standards to con-

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vince them of the paramount virtues of the American way.

Perhaps the greatest possibilities for the peace of the world that can be expected from the exchanges of visits will be from the personal friendships that will result. At the same time many of these Russian cultural representatives will be coming to the New World imbued with an acute sense of curiosity—particularly if they are venturing beyond their country's borders for the first time. It is always possible that, with all our faults and deficiencies, these visitors will come to breathe deep of the atmosphere of human freedom which is generally characteristic of our land. In any case the new contacts between monolithic Russia and pluralistic America—if not between Old World scholarship of a Marxist bent and New World individualistic achievement—should prove stimulating all round. They should lead to further scientific discoveries and artistic achievements. And all this will help to lessen the tensions between two highly explosive forces, even if no progress toward agreement on basic major issues should result.

MAINTAINING A TRADITION

FOR SOME years now Ireland has maintained a tradition of dubious distinction. It has produced and suppressed more literary works of genuine merit than any other country this side of the Iron Curtain. The riots over John Synge's "The Playboy of the Western World," for instance, were the occasion for W. B. Yeats' fiery condemnation of the provincial, puritanical attitudes from which such suppressions derived. But the latest word from Ireland indicates the tradition is far from weakening, that the same attitudes are still flourishing.

It seems that Sean O'Casey's "The Drums of Father Ned" was scheduled for the Dublin Theater Festival, due to open early in May. Not long ago, however, Mr. O'Casey, after he had refused to make changes in the script, withdrew the play for what he termed good and cogent reasons. Now another play which was previously scheduled for the festival, "Bloomsday," a dramatization of James Joyce's *Ulysses*, has been dropped. Although the Dublin Tostal Council gave no reason for the action and emphasized that they did not think that the play contained anything offensive, it is generally believed that the Archbishop of Dublin did not approve of Joyce or O'Casey as the major attraction of the drama program. And some organizations had threatened to boycott the entire festival.

Of these withdrawals from the festival the Irish *Times* commented: "Whatever may replace the two jettisoned plays, the festival will be merely a pathetic shadow—good enough no doubt for a provincial town, but lagging far behind the aspirations of its promoters." This seems to be an eminently sensible conclusion. But there is about it an air of hopeless pathos, as if, alas, these limitations were all too familiar. They are indeed, and we would not wish to see such restrictions extended or become more widespread. There is, however, something encouraging about a community that can take its drama so seriously, that grants the theater enough impact that one should worry about its influence. This, at least, is a positive virtue it would be pleasant to find on Broadway.

THE COUNSEL AND THE COMMITTEE

FIRED after six months from his job as counsel to a Congressional subcommittee investigating the Federal regulatory agencies, Dr. Bernard Schwartz must have achieved something of a record, even in Washington, for causing the greatest amount of excitement in the least amount of time.

When the subcommittee on Legislative Oversight was set up to investigate the regulatory agencies, its aim, according to Speaker of the House Sam Rayburn, was "to see whether or not the law as we intended it is being carried out or whether a great many of these laws are being repealed or revamped by those who administer them." To accomplish this purpose, Representative Morgan M. Moulder of Missouri, chairman of the new subcommittee, prevailed upon Professor Schwartz, then of the New York Institute of Comparative Law, to interrupt his distinguished academic career and undertake the desired inquiry. And almost immediately the troubles began.

Dr. Schwartz plunged into his work with a fervor characterized variously as admirable, alarming or even outrageous. He sent relentlessly detailed questionnaires to heads of agencies, asking about gifts, emoluments or other "things of value" they might have received while in office; he insisted on seeing agency files, over strong objections; he dispatched assistants all over the country to check reports of improper actions by agency members.

Almost from the beginning, subcommittee members—and, it is said, Speaker Rayburn—expressed dissatisfaction with the direction the investigation was taking and the manner in which it was being

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conducted. Dr. Schwartz clashed repeatedly with subcommittee members, but, supported by Chairman Moulder, he went on in his own way. When his twenty-eight page memorandum alleging misconduct by Federal Communications Commission members was shelved by the committee, Dr. Schwartz "leaked" the charges to newspapermen, and in the growing antagonism between committee and counsel, ugly cries of "smear" and "whitewash" filled the air. Investigated and grilled by his own employers, Dr. Schwartz gave as good as he got—or better—in a series of angry exchanges. Finally, Dr. Schwartz was fired, his files were impounded (after he had carted them from his office), Rep. Moulder resigned from the committee and Rep. Orren Harris (D.-Ark.) took over as chairman. Now Rep. Harris promises "the most thorough investigation ever seen."

There things stand. Except that Dr. Schwartz is being hailed by some as a martyr to the "vested interests" and denounced by others as an irresponsible sensationalist and character-assassin. Still others say that whatever he was, Dr. Schwartz has made it impossible for Congress not to investigate—fully and fairly—a matter that clearly needs investigating. Dr. Schwartz's dedication and good intentions are unquestionable, we think, but we cannot condone headline accusations and insinuations as a weapon in any cause. And we cannot agree that an atmosphere of bitterness and recrimination—the acknowledged aftermath of this affair—can provide the proper conditions for the much-needed, objective investigation.

STASSEN STUMPS

ALTHOUGH political commentators hold many varying opinions about Harold E. Stassen, they all concur on one thing: he is one of the most resilient figures in American politics. After being a boy wonder of Republican politics, three times Governor of Minnesota and a favorite-son candidate for the Presidential nomination in 1948, he encountered a series of sharp reversals. He conducted a strong, personal campaign to drop Richard Nixon as the 1956 Vice-presidential nominee. When, after a period of time, President Eisenhower backed Nixon, Harold Stassen outwardly capitulated and praised the Party's choice.

More recently, Mr. Stassen has been the President's special assistant on disarmament problems. In this position he frequently differed with Secretary of State John Foster Dulles. Although recent events suggest that his views have had some effect, he has been increasingly regarded as a liability by some of the powerful figures within his Party. When it was rumored that the President had asked for his resignation, he denied it. His decision to resign would depend, he said, upon his future political plans. Now, surprising no one, he has announced that he will run for the Governorship of Pennsylvania, a state which he claims as his own, since he established residence there when he was President of the University of Pennsylvania. Once again, and apparently undaunted, he is bucking the political leaders. If necessary, he says, he will conduct his campaign predominantly on the grass-roots level. It is too early to make easy predictions about the outcome of the campaign, but we think Mr. Stassen's unflagging buoyancy and optimism must recommend itself to much in the American spirit. And even if he loses he is qualified for other positions—and there *are* forty-six other states.

NO DOOM, NO GLOOM

THE CURRENT economic situation has changed the political picture drastically. If things keep on, the Democrats may have another opportunity to run against Herbert Hoover, and this, of course, is any Democrat's idea of heaven. And in the face of a declining economy the Republicans have, at least for the time being, given up referring to their opposition as the party of Yalta, Acheson and Hiss; instead the Democrats are referred to scornfully as gloom-and-doom boys. This is all normal enough, politics being what it is, but just to confuse things we want to point out some recent remarks by former Senator William Benton, a certified, full-fledged Democrat.

In the next twenty-five years, Democrat Benton said in a speech, things will get better and better. Americans will become more numerous, healthier and—most important in this connection—will see the average family income soar to $15,300 a year, in terms of today's purchasing power. Mr. Benton did, of course, attach some "ifs" to his predictions. To get there we will need several changes: a revitalized educational system; a technology oriented not merely to defense but to the fulfillment of man's needs and aspirations; leadership and luck. These qualifications, we presume, will be considered simply Mr. Benton's high-level way of saying the country needs a Democratic Administration. But at least no one can charge him with spreading doom and gloom.

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Group Psychology and Christian Philosophy

"There is a difference between communication and communion; love, unlike hatred, cannot be engineered"

by KARL STERN

PERHAPS at no time since that remote prehistoric event of the discovery of the use of fire has there been anything which evoked such fear and at the same time such hope in men as the discovery of atomic energy. When we hear about the destructiveness of nuclear energy the imaginative function of our mind ceases. When physicists tell us that the hydrogen bomb has the destructiveness of so many million tons of dynamite we feel the same way as when they talk to us about astronomical distances in terms of light years. Concepts of destructiveness are conjured up which become pale and abstract by the very fact of their monstrosity. This is a dangerous state of affairs. Nobody can really imagine what so many tons of dynamite and the corresponding nuclear energy mean, not only in terms of destruction but in terms of the deformation of generations to come.

Thus far we have spoken of the potential destructive energy in matter. What about the potential destructive energy in man's soul? There is one thing about the destructiveness latent in man which makes it different from the one latent in matter—one does not need to read any textbooks to have an idea of it. We all know by simple introspective experience that there are tremendous latent forces of aggressiveness, hostility and destructiveness deep in every one of us.

In a recent study on hostility, the author, a prominent American psychiatrist, states that in the United States alone overt acts of violence such as stabbing, shooting, strangling and hitting, occur at the rate of about fifteen per hour. On the average of about once per hour, a human being is shot by another human being in the United States alone. And the frequency of such occurrences in proportion to the population is about the same in all countries. Of course here we are talking only about overt acts of hatred and violence. We should add to this hostility which expresses itself only in words, in quarrels and in conscious but nonverbalized feeling. However, even that is not enough. Present-day psychiatry knows that many other phenomena are based on repressed hostility and aggressiveness. For example, in what one commonly calls nervous tension, anxiety, and many cases of depression we know that the element of backfiring hostility, of hostility which has no outlet and of which the patient is not conscious, plays a tremendous role. This goes so far that we can say quite safely that the majority of suicides are actually backfiring homicides. In other words the patient inflicts on himself a capital punishment which actually in the depth of his mind was meant for somebody else. Moreover we know that a great many psychosomatic illnesses, that is to say, true organic medical diseases, have at least a psychogenic root of repressed hostility and destructiveness. About many medical physical illnesses we can say that the person "is being eaten up," as the expression goes, by his hostility. All this must sound gloomy but it is no exaggeration to say that there exists an ocean of hostility, and if one were able to add all those elements of human destructiveness and hatred up to one single whole, one would arrive at a force which is just as abysmal and cosmic and unimaginable as that of nuclear energy.

When I spoke of adding up, as it were, the forces of hostility in man to make up a huge total comparable to that of atomic energy I was only using a metaphor, because obviously in reality we cannot do this. However, there *is* such a thing as collective hatred, collective tension and so on, and the same laws which govern the relations between individuals seem to govern also the relations of groups of people—social groups, racial groups, economic groups and groups of nations.

Dr. Stern, himself a psychiatrist, is the author of *The Pillar of Fire*. This selection is adapted from an article by him in the soon-to-be-published *World Crisis and The Catholic*, which also contains essays by Christopher Dawson, George Meany, Konrad Adenauer, Giorgio la Pira and others. Copyright 1958 Sheed and Ward, Inc. New York.

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LET US BEGIN by discussing the *distrust* among groups. To make myself better understood I should like to begin with an extreme example, namely that of an insane man. Many years ago I used to have to deal in a mental hospital with a man who had a fascinating theory of his own about a certain group of people, namely the Freemasons. According to him the Freemasons were the root of all evil in the world, and in some sinister weird way they plotted for the downfall of the nations, for the big wars, for the white slave traffic and all other kinds of bad things. They also had it in for him and he could see indications of that vast plot in many signs which escaped the ordinary man, in little hints in the newspaper, on the radio, even in little gestures which people make in the street. He was able to spot Freemasons from what seemed to me harmless insignificant gestures. If I were able to demonstrate this man today, particularly within the setting of the mental hospital, it would not be difficult, even for a layman, to become aware of the fact that our subject was mentally sick. However, if one had met him outside the hospital by himself one might have had long conversations about all sorts of things and never have noticed that there was anything wrong with him.

It was among the characteristic traits of his condition that he was able to talk about lots of other things with sound judgment and that considerable sectors of his personality seemed to be unaffected. This man suffered from a condition which plays a great role in the classical descriptive psychiatry of the nineteenth century, namely paranoia. Paranoia, in the definition of the early classical psychiatrists, is characterized by the fact that the person has one erroneous delusional idea or a set of such ideas on which he builds, completely systematically and logically, a structure of belief, or rather of the opposite of belief, namely *distrust*. Indeed, once you grant his wrong premises, his set of ideas does not seem so very bizarre and pathological. It is no coincidence that this man had as his pet group the Freemasons. Cases of paranoia (which, incidentally, are rare in the pure form) do have certain favorite persecutors, if you will allow me this paradox. First of all it is usually not a question of one villain but of a collective villain, and moreover, the poor paranoiac often chooses, as it were, a vast body with international ramifications such as the Freemasons, the Catholic Church or the Jews.

It is a well-known fact that in the epidemiology of certain infectious diseases it is not so much the well-developed *overt illness* (for example typhoid fever) we are worried about, but the *carriers,* that is to say people who harbor the germ in a sub-clinical way, and without realizing it are potential foci of that illness. These carriers are dispersed and hidden in the average population. Something similar is true about the condition I have just been discussing. It is not difficult to spot as mentally ill our poor man who is pursued by the Freemasons. However, similar attitudes towards other groups, national, racial, religious, etc., in the average population are very widespread in a germinal, seemingly mitigated way. It is amazing to see how widely-spread group prejudices of that kind occur, albeit without those bizarre and pathological features. In other words, besides the people who show the fully developed disease there are thousands of carriers. As everybody knows from history, in times of social unrest and economic and social landslides the resistance against that infection is lowered and group prejudices and group hatreds become overt and epidemic. In order to understand these phenomena better let us go a little into their deeper mechanism.

MOST PEOPLE have heard today about the mechanism of projection. This is a mechanism by which a person who is abnormally distrustful imbues other persons with motivations which deep down are actually his own. For example, we may encounter the case of a young girl who works in an office, and who feels that all the other people in that place are against her and that she is being disliked. On analyzing her case we find out this is not only not true but the situation is actually the reverse: deep down she herself harbors a strong sense of hostility against the other people around her. However, she is not able to "handle" that sense of hostility, and the projection is a defense against it.

This mechanism of projection can also be discovered in all cases of group hatred, at times at very deep symbolic levels. Some years ago I read a study by an American social psychologist on the psychology of lynching, and in reading that study it became obvious that the black man who is being killed by the people because of some sexual misdemeanor represents symbolically their own instinctual drive which they are unable to handle rationally. In the language of dreams and in general symbolic expressions of our unconscious the dark man represents the shadow side, the dark side of our own selves, the dark man within; and in those eruptive, irrational manifestations of racial hatred it is evident that the crowd projects on to the evildoer something which presents an uncontrollable problem within the depth of their own unconscious.

The second aspect of this group prejudice and group hatred is something which the same observer I have just been quoting called "collective permissiveness." By that he meant that a deed of extreme cruelty which a single individual would not be able to inflict on another single individual is more easily carried out by a mob because there exists an unwritten law of permissiveness, dispersed as it were, and diluted, within the crowd.

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Another element I should like to point out which enters into group prejudices and group hatred is the formation of simple, schematized figures which lack actually all the concreteness which is normally associated with the human encounter. For example, when a German under the Nazi régime of Hitler spoke of the Jew, when a man in a Catholic country speaks of the "Freemasons" or a man in a Protestant country speaks of the "Roman Catholic," one will often observe that the people deal with a kind of symbolic diagram which lacks life. In order to hate collectively one has to have such a simplified schema of the enemy; one has to keep away from any personal individual encounter with him because that might humanize the relationship.

Another element which enters here is the fact that when our feelings about something are ambivalent—that is, two-sided—human nature is such that we always concentrate on the shadow side. A non-Catholic, when talking about Catholics, evokes immediately some sinister story about the Inquisition rather than stories of sanctity. A non-Jew, in discussing the Jews, will rather talk of the "Christ-killers" than of the first followers of Our Lord, of the story of a dishonest businessman rather than of a great number of generous souls whom he has encountered.

AFTER HAVING discussed certain aspects of group tensions and group hostilities in the world, we may ask ourselves: What can we do about it? Many people who work in the field of social sciences believe that the problem of hostility, including group hostility, can be solved by *scientific* means. They think that we should use the marvelous discoveries of modern psychology in such a way as to eliminate hatred in the world. In an otherwise excellent book which appeared just recently on "the hostile mind," the author, a prominent psychiatrist and psychoanalyst, proposes to establish some kind of Manhattan Project with a team composed of psychiatrists, social psychologists and so on—precisely for the purpose of doing something about hatred in our world. There we must make a careful distinction. I agree that the discoveries of modern depth-psychology should be made available to educators, parents and priests, as much as possible. There is an unbelievable amount of neurotic hostility in the world, on the individual and on the collective plane, which is *avoidable,* and it is to be hoped that there will be future generations of parents and educators who know what present-day psychopathologists know about the potential *germs* of hatred and how to avoid them.

But we must not succumb to the fallacy that Gabriel Marcel calls "the optimism of technique." You can produce mass hatred. The social and political engineers of all centuries have given ample proof of that. The leaders of modern dictatorial systems, particularly Soviet Russia and Nazi Germany, were well aware of those irrational forces and currents I have discussed. One uses all available means of telecommunication to engineer tension, hatred or distrust. Old enemies are discarded, and previous heroes become villains overnight, tensions are shifted, deepened or alleviated according to the exigencies of the moment. The machinery of mass communication is hooked up with the strings of collective hostility to make up a satanic keyboard on which one plays with the very soul of a people. Many of us are inclined to say: Why not use the same machinery for good? Surely, technological progress, even in the field of human communication, is not bad in itself—to think so would be Manichean.

But herein lies the potential fallacy. There is a difference between communication and communion. Love, unlike hatred, cannot be engineered. You can engineer likes, preferences—this is being done in the commercial field every day; you can even produce fads, certain mass enthusiasms as they come up and you can support them once they have arisen. But you cannot engineer love scientifically. Love is intimately associated with the uniqueness and the mystery of the individual personality, and the laws which govern the polarity of love and hate (although we know a lot about them) transcend the domain of our science. With the present means of mass communication people can be made to hate millions of others, but let us remember that God himself exhorts us to love our *neighbor,* singular. The typical deist and rationalist, let us say of the eighteenth century, believed in a love of mankind. However, Ivan Karamazov, in attacking Christianity, remarks sarcastically to his brother Alyosha, the monk, that it is easy to love mankind as an abstract but that it is impossible (as he thinks) to love one's neighbor as a concrete individual.

Here we come to one of those points at which science and wisdom, technology and humanism, have to settle a conflict. As we just remarked, with the modern means of mass communication, the press, radio and television, we can create group tensions, opinions and atmospheres, favorable and unfavorable. But it seems to me that true love comes invariably, sooner or later, to a testing point, a proving ground, deep in the heart of the single individual person. God, in the language of the Old Testament, speaks to us with a still, small voice. He needs no amplifier. It is to me no coincidence that during this past century, the century of multiplied noise, when the technical means of opinion-engineering have been so perfected, the great inspirations in the Church have come from hidden little souls, especially from contemplatives.

Another problem which has to be discussed in this connection is the following. It seems that the latent potentialities of destructiveness in the world today, together with the recent technological development of

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warfare, affect the moral aspect of war. It was, among others, the late Cardinal Faulhaber who urged for an entire revision of the moral theology of war. There is an obvious parallel. Just as the views of the Fathers of the Church on slavery are no longer applicable to modern times (when the entire aspect of slavery has changed), it seems that the formulations on war by the great moral theologians of the past should be reviewed in the light of the essential change of the aspect of modern war, with its "push-button" methods. The Church has always very delicately studied the moral problems concerning the destruction of human life—for example, for those who work in the medical professions. And even now there are many Christians engaged in hydrogen-bomb projects and similar activities who feel that they are facing serious moral conflicts about the indiscriminate destruction of human life and interference with hereditary trends of future generations.

The last point which I should like to mention in this connection is one which concerns the psychology of propaganda. In view of the monstrous character of Communism many of us are inclined to point its evil out incessantly through all the most up-to-date technological means possible. Let me point out a pitfall in this. There is no doubt that we should all be aware of the dangers of evil. However, it belongs to the noblest traditions of the Church that love of the good should be greater in us than fear of the bad. The Fathers of the Church used to teach that an undue preoccupation with evil tends to make us evil. There is a strange fascination about the satanic. Moreover, this touches on the entire problem of the prophetic in religion. The prophets spoke more of the sins of the people of Israel than of those committed by the pagans. There is no record showing that Our Lord ever preached to the Jews about the atrocious materialism of Imperial Rome. Saint Paul admonished his followers to practice charity and reprimanded them about their own failings—infinitely more than he argued against the paganism outside the primitive Church. The very terror and dehumanization which goes on behind the Iron Curtain should spur us even more to seek a positive solution of the problems right in our midst—urgent problems of charity and social justice.

No group can remain psychologically integrated by a mere sense of danger from the outside. Let me return in this connection to my initial comparison. I said that the forces of hostility and fear, if added up, would parallel the force of an atom bomb. There is only one thing that is still stronger: that is love. Love does not submit to the laws of statistics. In the tradition of the Old and the New Testaments a few loving souls within the entire City of Evil suffice to save thousands from destruction. Love, as the Gospel tells us, is omnipotent. And while the cosmic forces of destructiveness are explosive and amorphous, the power of love is harmonious. It is strong enough, as Dante puts it, to move the sun and the stars.

Battle over Tariffs

In a pivotal year for U.S. international trade, the protectionists are confident of victory

by PETER KILBY

MORE AND MORE stories and editorials about U. S. foreign trade policy are appearing in the daily papers. And if the past is any indication, this situation will continue until the final vote has been cast, in late May or early June, deciding the fate of the twenty-four-year-old reciprocal trade program. Preceding each renewal of the Trade Agreements Act there is a great commotion in the press, either condemning sinister protectionist lobbies or haranguing against the peril of cheap foreign labor. And each time as the dust settles the import-competing groups emerge with a few new restrictive amendments to the already over-burdened legislation. In fact, the last extension of the T.A.A. in 1955 saw three roll-call votes in the House that came within a sneeze of annihilating the entire program. But for Speaker of the House Sam Rayburn we would have been well on our way back to 1930 of Smoot-Hawley fame. And, despite the Administration's pronouncements, the prospects for 1958 are even worse.

The other side of the coin is that in 1958 maintenance of liberal trade policies is more important

Mr. Kilby has made a special study of trade and tariffs. This is his first appearance in The Commonweal.

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than ever before. "Free trade" is now a genuine necessity. With the actuality of the European Common Market on the one hand, and Russia's ever-growing economic offensive in the world's underdeveloped areas on the other, a failure to exert our economic potential is likely to have unalterable consequences.

This is a pivotal year for United States international trade in its every phase. In addition to the Trade Agreements Act, the bill authorizing our membership in the Organization for Trade Cooperation in the international administrating agency for implementing agreements made under the T.A.A. will once again come before Congress, after having failed to pass for two consecutive years. The Anti-Dumping Act and the Customs Administration Act, both of crucial importance for tariff policy, will also be up before Congress for renewal and revision. And finally, there are a host of bills calling for import quotas on specific commodities—the passage of any one of which would bypass the mechanisms and undermine the integrity of the established reciprocal trade program.

The protectionists are confident that this is their year. Democratic Representative Bailey of West Virginia points out that they lacked but one vote for victory in 1955; the conversion of nineteen Congressmen, he says, insures the defeat of the Trade Agreements legislation in 1958.

THE RECIPROCAL Trade Agreements program was launched in 1934, in the bottom of the Depression. Its purpose was to stimulate U. S. exports, and, on a broader level, to expand world trade in general. After the Smoot-Hawley debacle of 1930 Congress was willing to cede its tariff-making powers to the Executive. Only when the authority was delegated to the Executive did reciprocity become possible. Congressional log-rolling, resulting in higher tariffs, was replaced by log-rolling among nations for lower tariffs. The President was given the power, in negotiating agreements with other countries, to raise or lower tariffs by fifty per cent of the existing 1930 rates, the highest in U. S. history.

In 1937, 1940, and 1943 the Act was renewed without significant modification. In 1945 it was amended to allow the President to carry on tariff-bargaining on the basis of 1945 rates. The turning-point, back toward protectionism, came in 1948. In the Trade Agreements Extension Acts of 1948, 1951, 1953, 1954, and 1955 the trade program was progressively shackled with Peril-points, the Escape-clause, priority protection to agricultural goods, Congressional refusal to recognize the General Agreement on Tariffs and Trade, instability resulting from one-year extensions, curtailed tariff-reduction powers for the President, and, finally, provisions for import quotas under the National Security Clause.

If anything, the legislation enacted understates the protectionist pressure. The Administration has been forced to make other compromises: the decision on British soil-pipes under the Anti-Dumping Act, the Chief Joseph Dam decision under "Buy American" legislation, appointments to the Tariff Commission and the recent "voluntary" quotas placed on oil and textiles.

EVERYONE is familiar with the politics of protectionism, but few understand its economic significance. Are "protected home markets" really necessary? Starting from the aggregate, the role of international trade in the U. S. economy is relatively minor quantitatively. In 1933 the ratio of imports to Gross National Product was 2.6 per cent, and the corresponding figure for exports was 3 per cent. In 1953 the same import ratio was 3 per cent while 4.3 per cent of our G.N.P. was exported. In 1956 imports were again 3 per cent of G.N.P., but exports had jumped four billion dollars to 4.6 per cent. Our interest in international trade is quite clear.

The most important figure from the protectionist point of view, however, is the value of dutiable imports, since this represents the extent to which imports compete with domestic production. In 1956 dutiable imports amounted to 5.7 billion dollars or 2.7 per cent of U.S. movable goods production. When we consider that production of movable goods increases about ten billion dollars annually, the significance of import absorption seems minor.

Estimates suggest that if all trade barriers were lifted on non-agricultural imports the increase in dutiable imports would be about 1.4 billion dollars and maximum displacement of the labor force would be under half a million. Dislocations of this size are insignificant. The economy is continually undergoing adjustments of a much greater magnitude as a result of changes in government expenditures, technology and consumer demand. These resource dislocations are soon ameliorated by growth factors. With an annual growth rate of over ten billion, more than half a million new workers are absorbed into the labor force each year.

Where then is the problem? Liberal trade policies benefit international stability, the U.S. consumer, the numerous industries producing for export and the efficiency of the economy as a whole. The answer lies in the fact that import competition tends to be concentrated in certain areas. The industries most severely affected are usually suffering from declining demand (large segments of the mining industry), or competition from substitute products (textiles). In their efforts to resist the change brought about by impersonal market forces, governmental intervention is at once the most accessible and most efficient instrument at the

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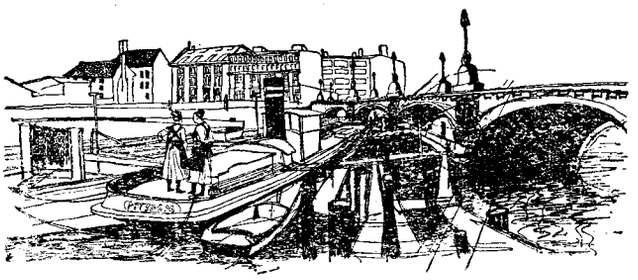
disposal of spokesmen for these industries. Governmental protection is afforded by administrative complexities in tariff classifications, in higher tariff rates under the Escape-clause, in import quotas under the National Security Clause and, finally, in stockpiling programs carried on by the Departments of Defense, Agriculture, and Interior.

THE MECHANICS of protectionist success can be understood by examining certain aspects of the law-making process. First, however, certain misconceptions need scotching. Take lobbies, for example. There is an image, which can be traced back to the early 1900's, of tariff-seeking lobbyists as men without scruple commanding unlimited funds. Nothing could be further from the truth. The leading protectionist lobby group, the Nationwide Committees of Industry, Agriculture and Labor on Import-Export Policy, almost went out of existence recently for lack of funds. In addition, there has come into being an equal number of free trade lobbyist groups who offset any effect the protectionists might have. Whatever Du Pont might do, Ford can match it.

A second misconception concerns partisan politics. It is often contended that protectionism knows no party lines. The evidence in the other direction, however, is incontrovertible. Democrats support free trade measures and Republicans support protectionist measures, and a tabulation of the voting reveals that over the last eighty-five years party discipline on the trade issue has been ninety per cent effective. However, in 1951 and 1955 the pattern broke down; the Southern Democrats rebelled. And this year there will probably be an even greater breach of discipline.

The first source of protectionist strength is best described as "interest representation." On purely economic grounds, the agricultural and mining interests of the West have tended to make Western legislators favor protection. Recently, large parts of the historically free-trade South have supported restrictive trade policies, because of problems of textiles, oil and coal. The same is true of the Allegheny coal district. In the balance of interest the protectionists carry more weight because they are fighting to maintain a hard-pressed industry, whereas the free traders are seeking something extra. Here a subtle yet pervasive factor is the sympathy in Congress for the "underdog."



Equally important and often overlooked is the peculiar significance of the committee system on T.A.A. legislation. All trade bills must pass through, and are invariably shaped by, the House Ways and Means and the Senate Finance Committees. The inordinate influence of these committees can be attributed to the fact that they have digested all the evidence, reflect the party balance, all composed of the most interested parties, and, pragmatically, because there is neither the time nor the competence to deal with trade agreements legislation in a full session. In each committee the seniority principle insures that the conservative forces will hold the increment of power, since it is the "safe," semi-isolationist constituencies which by and large return the same candidate election after election. In the Ways and Means Committee the most extreme protectionist views are represented in the persons of Representatives Reed, Simpson, Mason and Jenkins. Senators Malone, Flanders and Jenner fulfill the same function in the Finance Committee. These men tend to be more steadfast, show greater willingness to compromise on other issues, and have more devotion to the cause than do their free trade adversaries.

It is to placate these legislators, most of whom rank high in their respective committees, that the Administration occasionally compromises its true policies. The most recent example is the doubling of the tariff on clothespins under the Escape-clause—because, as Senator Flanders said, failure to do so would greatly damage any chances for renewal of the Trade Agreements program in 1958.

EVEN IN the face of staggering international problems, a situation in which Congress has abandoned its traditional negative role, 1958 threatens to be a particularly black year for U. S. foreign trade policy. The reason is very simple—unemployment. In the House vote of 1955, ninety-five per cent of the eighty-odd Democrats who voted for the tabling of the reciprocal trade bill represented areas of "substantial unemployment" as listed by the Department of Labor. There is no issue of more importance to the legislator than full employment in his constituency, and he sees this as his first obligation.

Because 1958 promises to be a year of recession and "more than moderate unemployment," the protectionists are optimistic. They have stated that if the program is not killed completely, at least Tariff Commission recommendations will come before Congress instead of the President, as is presently the case. Between killing the program outright and Congressional review there is not a great deal of difference.

So far the Executive branch has not exerted sufficient countervailing force to protect liberalized trade policies. Since coming into office the present Admin-

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istration has failed to stand behind its own trade programs when they came before Congress. The President, it seemed, feared risking his prestige, and, his Cabinet officers showed a conspicious lack of enthusiasm in their testimonies before committees. However, this year promises something new.

For the first time in memory, the President came out with proposals for our foreign trade policy before his State of the Union message to Congress in January. In November 1957 he called for a five-year renewal instead of the traditional three—something that will give him a bargaining point when the Congressional horse-trading begins. To appease the conservative committee men on the Hill, he has proposed greater safety measures for domestic industries in connection with the Escape-clause and Peril-point. Vice-President Nixon, Secretary of Commerce Weeks and Secretary of Labor Mitchell have all delivered outspoken free-trade addresses to numerous business conventions. The President has pledged his all-out support for the T.A.A. renewal as the ninth point of U.S. proposals to NATO at the Paris meeting, it was the fourth point of his State of the Union message and a major recommendation in his budget.

Clues to the Administration's campaign for renewal of the Act can be gleaned from such things as *Life* magazine's editorial of November 18th advocating complete free trade, something no one has ever seriously proposed. Or again, the Convention on International Trade held in California, sponsored by the Luce publications, concluded by recommending the adoption of bold free trade policies.

Another significant move on the part of the Administration was the creation in November 1957 of the Trade Policy Committee, composed of seven Cabinet members with the Secretary of Commerce as Chairman. This group will make recommendations to the President on all matters related to foreign trade, eclipsing the Trade Agreements Committee, which was largely dominated by the State Department. The creation of the Trade Policy Committee has a double effect. First, it puts issues relating to trade policy under a spotlight, making effective operation of "selfish and shortsighted" protectionist interests very difficult. Second, by replacing the autocratic-internationalist-free trade State Department with the more conservative, business-minded Commerce Department, the Administration has gone a long way in placating the fears of Congress.

This leads us to a very basic conflict which underlies the whole foreign trade issue and of which Congressional animosity toward the State Department is symptomatic. It is the Executive-Legislative struggle for power. The over-all trend has, of course, been in favor of the Executive. But the fifties, a post-war period of normalcy and tranquilization, has seen Congress reasserting its Constitutional prerogatives. Regardless of all the oratory, domestic economic interests rather than the hard facts of international life have been the essential determinant of governmental policies, As an example, one might point out that the age of sputnik occasioned only a three per cent rise in the proposed national budget for the next fiscal year. Will the same mentality prevail in the case of the reciprocal trade program?

It is safe to say that the legislation on trade that emerges from Congress will be a result of, on the one hand, Congressional concern for the international situation and the forcefulness of the Administration in pushing its program through, and, on the other hand, the extent of reduced business activity and unemployment. It is less safe to guess that the T.A.A. will be extended—but for a period of one or maybe two years, with the President's bargaining powers still further circumscribed and with his authority to accept or reject Tariff Commission recommendations completely revised. Finally, it is no guess at all to say that in the arena of world politics any regression from existing moderately progressive trade policies will work to our disadvantage. Contending for the allegiance of men's minds as we must, we make poor advocates when we show no confidence in competition or free enterprise. We simply cannot afford to turn the clock back to 1930.

THE WORLD

The complicated body
In calm, lessens its pull
On the moon, permits the stars
To arrange themselves as before.

Eased back in the garden,
Silent save for cicadae
Rubbing their skins in the dark,
The body wonders with its parts:

A hand moves the bushes
And presses into the moss,
The back measures its history
Against the separate stones;

The feet turn up answer
To the air, while blood
Counts the time wonder
Has relaxed on the earth;

The head views its home
In the hand, the foot, and the spine,
Then lies back on the moss,
Singularly marked by a crown.

SALLY APPLETON.

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THE THEOLOGICAL LAG

THREE WEEKS AGO I put a question in this column: "Where are the Catholic theologians capable of doing for Catholicism what men like Paul Tillich and Niebuhr have done for Protestantism?" In its February 15 issue *America* carried the discussion along a little further. *America* left it to the professional theologians themselves to decide whether my column constituted fair comment, but the Jesuit magazine raised one question which has to do with the essential difference between Protestantism and Catholicism.

Both Reinhold Niebuhr and Dr. Tillich, it pointed out, have worked in a field "where personal opinion had full play and where dogmatic commitment was all but non-existent." Niebuhr, for instance, does not today defend all that he wrote in *An Interpretation of Christian Ethics* in 1936. "Such fluidity of view—unthinkable in a Catholic theologian—commends itself to modern men." Therefore, *America* asks: "Granted he had Dr. Niebuhr's talents for writing and public address, would a Catholic theologian be listened to with the same attention in our society? Would not the known commitments of his divinely authenticated and highly structured dogmatic faith tend, so far as the great public is concerned, somehow to muffle his voice and chill his potential publishers?"

Since writing that original column I have read Dom Aelred Graham's new book, *Christian Thought and Action* (Harcourt, Brace), which bears the challenging subtitle "The Role of Catholicism in Our Time." I find that this brilliant Benedictine, prior of Portsmouth Priory, has some interesting things to say on the same subject.

Dom Aelred writes:

"Our failure seems to lie, not so much in a lack of native intelligence, as of the requisite background of learning, breadth of interest and sense of priorities. What we insist on placing in the foreground is not always of the first importance. At levels below that of the Church's official *magisterium,* Catholicism's richest treasures seem often to be concealed rather than revealed.

". . . . it is at least worth recalling that for St. Thomas Aquinas the dominating interests were in fact God and man and nature . . . . Far from supposing that such questions could ever be closed, he reached a point of enlightenment when all that he had written about them seemed to him to be so much straw . . . .

". . . . What seems most to be called for is not that we should hasten to seek concrete applications for the Catholic premises, as that we should submit the premises themselves to contemplative analysis."

So speaks the English-born prior of Portsmouth.

A journalist who is not a theologian can only utter a hearty Amen.

In a certain sense, Catholicism does count as a force in the world of America, 1958. The television networks, for instance, go out of their way to see that Catholic sensitivities are respected. The political parties are acutely aware of Catholic reactions to policies, programs and candidates. The daily press is generally deferential; the big slicks walk on eggs when something touching on the Church or its teachings comes up. A Roman collar ensures one of better than average service in a good restaurant and is as good as a credit card in the first-rate hotels. All this represents a dubious kind of respect, what might be called sociological acceptance. But what does *that* really prove except that there are forty million of us?

Intellectual respect, theological acceptance, is harder to come by. The kind of respect that arises from the belief that Catholicism has an intellectual content capable of engaging the rational loyalties of rational men; that the "commitments" and "highly structured dogmatic faith" of Catholics are something more than tribal formulas and superstitious remnants of a simpler age: this is rare. That the Truth of Catholicism is relevant to the smaller truths which modern men experience in their own lives is kept almost a family secret.

To expect even the best theologians to succeed in making this clear is to ask a great deal, maybe too much. I sympathize with the theologians. I know that in too many cases they are up against a firmly closed secularist mind. I know that the modern idiom, the liberal temperament, the pervading suspicion they encounter once they leave the safety of seminary or cloister are foreign to them. In many cases the first experience is fatally discouraging. I can understand the tendency of theologians to huddle together in the comparatively friendly society of their peers where one might question the validity of a syllogism but no one would think of questioning the value of syllogisms. I can even understand their hesitancy to escape the charge of "novelty" by avoiding new problems altogether and concentrating, as Dom Aelred suggests they have, on "the remoter ramifications of ecclesiastical discipline, the minutiae of Church ritual and Sacramental practice, and the intimacies of sexual behavior." But has not the time come to look for more than this from the American Church? There may be good reason to explain away the absence of Catholic leadership in the field of the physical sciences. What explanations can be found for our lag in theological leadership?

JOHN COGLEY.

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The problems of the Far East include population growth and significant ideological trends

Along the Bamboo Curtain

by JAMES A. MAGNER

A NEW LOOK at the Far East, after an interval of six years, opens a number of interesting perspectives. The picture I saw, in a tour along the Bamboo Curtain from Japan to Djakarta and south to Australia, was strikingly different from that of the years just after World War II.

Technological advances, ranging from airplane travel to air-conditioning, the widespread adoption of Western-style clothes, and a general spirit of modernity are evident everywhere. There is great movement and growth throughout the entire area, but particularly noticeable in Japan, where the problems of metropolitan congestion and street traffic are at least as acute as those of the biggest cities of the United States. Tokyo now lays claim to being the largest city in the world, but there are many others, such as Osaka and Nagoya, whose post-war appearance is quite similar to our own great industrial and commercial centers.

One of the most amazing growths in the Far East is that of Hong Kong, which had a pre-war population of about seven hundred thousand. Today, because of the stream of refugees from Communist China, the metropolitan area has been swollen to over three million. Indonesia, which is going through a difficult phase of adjustment to independence, faces an acute problem of housing, especially in the capital, Djakarta, which has grown from eight hundred thousand to four million in the years following the war. Further south, Australia, despite its exclusion of Asiatics, is experiencing an extraordinary development, not only from natural increase but from European immigration as well.

Much of this general growth can be explained in terms of war-time disturbance, political refugees and the movement of people from rural to metropolitan areas. Under such circumstances one expects to find all the problems created by indigent populations, but accentuated by the very low living standards of many Asiatic lands. Nevertheless, the positive and vigorous approach to these problems, where most acute, has been nothing short of phenomenal.

The authorities and planners for the British Crown Colony of Hong Kong, for example, are certainly to be commended, not only for being able to receive a stream of largely destitute refugees, but to replace their filthy shacks with sanitary and attractive apartments, and to develop a program of industry and business which has made the colony self-supporting and prosperous. In Singapore, too, I found an impressive and functioning plan for the replacement of the older buildings, now approaching slum conditions, with modern residential and commercial structures. In this respect many of our American cities might well study what is being done elsewhere. And even Djakarta, which has been beset by troubles and is laboring under various factors of confusion, is moving ahead with an impressive building and development program.

THAT THE population trends of the Far East represent more than a temporary problem is evident. In Malaya, for example, fifty per cent of the present population is under twenty-five years of age. The birth rate last year was 43.3 per thousand persons in Formosa and 34.2 in Thailand and the Philippines.

During the same period the rate in Japan was 18.4 per thousand, with natural increase down to less than a million in 1956, as compared with almost two million in earlier post-war years. On the other hand, the death rate in Japan has similarly declined, leaving the population still in growth. With ninety million persons living in a cluster of islands with an area smaller than California and with only sixteen per cent of the total land arable, it is obvious, as the Japan *Times* warns, that the country confronts "the same old problem. . . . The pressing need of the hour for this nation must be to find quickly the most reasonable and the most peaceful way out of this great difficulty."

The problems of the Far East, however, both locally and from the standpoint of international relations, are by no means confined to population growth. They are intimately connected with equally significant ideological developments. The ancient cults of Hinduism, Buddhism, Shintoism, and Confucianism in their various forms, to say nothing of Mohammedanism, have been challenged not only by Christianity but also by agnosticism, gross materialism, and Communism. After going through a temple of numerous divinities last summer,

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I asked my guide whether he believed in the gods of his cult. He replied that he went along with his parents in this religion, but that personally he believed in only one God. What this young man, and the millions of other youth in Asia, will believe or adopt as a philosophy of life is a question of the utmost concern.

There is a tremendous amount of Christian missionary effort along the Bamboo Curtain, from Japan to Hong Kong, Thailand, the Malay Peninsula, and Indonesia. The expulsion of missionaries from Chinese territory has, in fact, intensified Christian activity in the bordering countries of the Pacific. Most of the Protestant activity, including schools and hospitals, is directed and funded from the United States. The Catholic effort includes missionaries and educators from most of the countries of Europe and some from Latin America as well as from the United States and Canada. There can be no doubt of the substantial positive results from all this effort, whether directed at conversions or primarily at social uplift and education.

Nevertheless, so far as total population is concerned, Christianity has hardly more than scratched a portion of the surface. Great hopes were held out for the conversion of Japan right after the war, but the rate of conversions has notably declined during the past two or three years. Local observers ascribe this trend to the great surge of general activity and prosperity, which has distracted the people from spiritual considerations. It may be noted also that conflicting moral principles, some of them imported from the West, make conversion to the Catholic faith increasingly difficult.

The fact that some of these moral conflicts are related to the problem of overpopulation does not ease the situation. A recent survey indicated that about sixty per cent of Japanese married couples have used contraceptives and at least twenty-six per cent of the remainder wish to do so. Nearly three-fourths of those questioned accepted birth control as morally and medically ethical as compared with sixty per cent who regarded it as bad practice in 1950. Only six per cent opposed it for "contradicting religious principles." At the same time, abortion has been legalized and it is estimated that there is one abortion for every birth in Japan.

THE CATHOLIC missionaries with whom I talked called attention to what they regarded as the evil influence of many American motion pictures throughout the Far East. I was shocked at the prevalence of lewd magazines and scandal publications from the United States, side by side with publications like *Life*, *Time* and *Newsweek*, in the newsstands of the hotels throughout the area. And during the past summer the shocking allegations of *Confidential* magazine were featured in the English newspapers from Japan to Australia.

At a time when the West, and in particular the United States, is endeavoring to exercise an international moral leadership to combat the spread of Communism, these observations may be of more than passing significance. It is clear that Asia, all along the Bamboo Curtain, is developing a new nationalism, and in a shift in the balance of political power, hostile elements will be quick to seize upon any evidence of Western decadence or disunity, as actually happened in Red China, to throw discredit upon all contributions from the West.

One of the most interesting factors in the future of Southeastern Asia is the enormous growth of the Chinese population and the large number of Chinese everywhere. The city of Singapore is over eighty-five per cent Chinese, and Chinese merchants are prominent and numerous throughout Indonesia and in the Philippines. To assert that the bulk of these overseas Chinese are Communist or that any significant proportion are of Communist leanings would simply not be true. Nevertheless, there is throughout the Far East the growing awareness of "Great China." Even though most of "Great China" lies behind the Bamboo Curtain, which is just as exclusive as the Iron Curtain, Asiatic Chinese, wherever they may be, have a nostalgia for the homeland, which is not dimmed by the fact that it is now in Communist hands. This sentiment has served as a nucleus of subversion in certain areas and could be used in a long-range plan of conquest. The Communist or terrorist gangs in the jungles of Malaya, for instance, while no longer a serious threat, have been largely Chinese. And during the past year as many as nine hundred Malaya Chinese, principally students, have gone to China weekly upon invitation from the Communist government. It is alleged that funds from Red China have been used in promoting the Communist advance in Indonesia.

The attitude of hostility towards Caucasians, including Europeans and Americans, as demonstrated with fanatic cruelty in Red China, certainly is not the mood of Southeast Asia. Indeed, those areas in which Christianity has a firm hold, such as the Philippines and Viet Nam, are eager to maintain close ties with the West. But there are growing signs that in other countries the development of missionary activities from the West will meet with increasing difficulty. India and Burma, for example, have drastically clamped down on visas to foreign missionaries, and members of the Catholic missionary hierarchy in other countries have

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taken pains to secure local citizenship to insure their continued acceptance. Even with this, their future security, as in Indonesia, is by no means guaranteed.

To understand this trend, one must take into consideration the restrictive laws of the United States against Asiatic immigration and the fact that Australia does not regularly admit members of the yellow race to citizenship. The Far Eastern countries, partly as the result of technological and cultural aid extended from the West, partly from the re-development of their own national spirit, and partly as the result of their own population growth and stabilization, are now in the process of developing similar restrictive attitudes and measures. The era of colonialism in this part of the world is now about ended. Cultural exchange with the West will continue, but it will be on new and more reciprocal levels. The time is at hand for a reappraisal of the situation and the development of new constructive plans for the future.

THE SCREEN

WOE IS ME, WOE IS YOU

IN FILMING "The Brothers Karamazov," Producer Pandro S. Berman must have realized that he was tackling more than any one movie could handle. Perhaps a reviewer should start out admiring his courage and be content that the film is as good as it is. Viewers unfamiliar with Dostoevsky's great novel will find the movie absorbing as it tells its story of a dissolute father and his four sons who have cause to dislike him—and perhaps dislike him more after his murder than during his ill-spent life. Admirers of this penetrating, brooding novel, that concentrates so heavily on man's relationship with man and with God, will no doubt be disappointed that the film had to make such drastic cuts. No one, however, could expect even a very long film such as this to have included all of Dostoevsky's characters, discussions and weighty problems, fascinating as they are.

Julius J. and Phillip G. Epstein wrote the adaptation from the Constance Garnett translation, and Richard Brooks fashioned it into a good, literate script that is a good starting point for a lively and thoughtful movie. Although it greatly neglects the important and saintly Father Zossima and noticeably changes Dostoevsky—particularly by putting most of the emphasis on Dmitri—it has caught the spirit of the novel with its preoccupation with sin, guilt, punishment and pain.

Richard Brooks, who also had the difficult task of directing the large cast, has on the whole done well. He needn't have been quite so explicit showing the father carrying on in an orgy (Lee J. Cobb, who plays this role flamboyantly, makes it clear throughout the film that this Karamazov is a buffoon, lecher and drunken sot) and in another episode during which Grushenka entertains Dmitri and other revelers with a lascivious dance. What Richard Brooks is doing here, however, is quite clear; he means for us to know the depths to which these characters have fallen so that later changes will be dramatically meaningful.

Dmitri's conversion, for instance, is all the more effective because of what has gone on before. We know he is sincere when, on trial for the murder of his father, he pleads guilty to drunkenness, dissipation and debauchery but not to murder. As a matter of fact, both of the revelry scenes mentioned drive to a moral conclusion. The father leaves his orgy to confront Alexey, his youngest son, who's studying to be a monk, and ashamedly says, "You never judge me." The young man replies without censure or scorn, "God will judge you." And when licentious Grushenka finishes her dance, she curls up to Dmitri and says, "It's nice here, but it makes me very sad." Dmitri replies, "Everyone's sad."

Yul Brynner plays the lead role with impressive vitality and range: he is the wildly extravagant, hot-tempered soldier who becomes a passionate lover when he steals Grushenka from his father and then, after being driven to jealous rage with murderous intent, reveals himself as a humble penitent who expects and longs to be punished for his sins. As was Dostoevsky's intent, Dmitri contrasts effectively with his brothers, played by William Shatner, who smiles sweetly and does the best he can with the errand-boy role of gentle, mystic Alexey; Richard Basehart, who is properly cold and aloof as the atheistic Ivan, a mere symbol of rationalism during the first part of the picture but quite stirring later in his big scenes when he admits his guilt and gives his Oedipus-inspired speech at the trial; and Albert Salmi, who is excellent as the menial, half-idiotic Smerdyakov, the dupe and murder instrument.

Perhaps most disappointing of all the large cast is Maria Schell, who has proved herself a fine actress in French, German and English films. Miss Schell is capable in portraying the more sinful aspects of Grushenka but does little more than display a simpering smile and lots of teeth when she wishes to indicate simplicity. In contrast, Claire Bloom comes through well as Katya who falls so desperately in love with Dmitri but whose warmth burns out when she is scorned.

Audiences who are having their first contact with Dostoevsky through the film will be impressed again and again at his understanding of people. Readers of the novel, which was written in 1880, will of course not be surprised at the movie's psychological insight. Perhaps more than of any other recent film, it can be said of "The Brother Karamazov" that what the viewer

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gets out of it depends on what he brings to it. Most viewers, even those disappointed at what's been omitted or changed, especially at the end, will find its story exciting and its themes about the triumph of good over evil inspiring.

PHILIP T. HARTUNG.

COMMUNICATIONS

"RELIGION IN THE CATHOLIC COLLEGE"

New York, N.Y.

TO THE EDITORS: Father Maguire's observations on "Religion in the Catholic College" [Jan. 31] impressed this reader as very much in need of amplification and factual documentation. It seems important, also, to note that what might have been true of college religion courses twenty, ten, or even five years ago is not necessarily verified by the national picture today.

The history of this problem is a complicated one but it has some relevance to the question. Attempts to improve our college religion courses were begun as long ago as the late thirties. Consider, for example, the dialectic between the late Monsignor John M. Cooper and his successor at the Catholic University, the late Monsignor William H. Russell, on the one hand, and the late Father Walter Farrell, O.P., on the other. This vigorous exchange opened up the whole question of what and how college students should be taught in a religion course. Tremendous impetus was given in 1944 by the now classic articles in *Theological Studies* by Father John Courtney Murray, S.J. in these articles he elaborated the principles upon which to build a theology course for laymen, and his observations still provoke discussion and thought. The courageous step taken by Sister M. Madeleva, C.S.C., in opening for sisters and laywomen the School of Theology at St. Mary's, Notre Dame, was a most significant advance.

All of this pioneering effort has now culminated in the formation of a national professional organization of our Catholic college religion teachers. The failure to take into account the contribution of the Society of Catholic College Teachers of Sacred Doctrine is, perhaps, the most notable omission in Father Maguire's article. This organization was founded in 1954 to deal on a nationwide basis with the very problems Father Maguire mentions. The date 1954 is significant because the statistics cited by Father Maguire antedate the foundation of this Society by two years.

However that may be, as of last spring this Society numbered 413 members representing 220 of the 253 Catholic colleges in the United States. Almost 200 college religion teachers from 25 states and Canada

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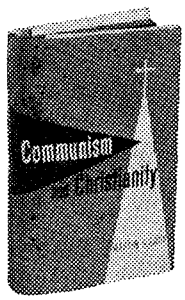

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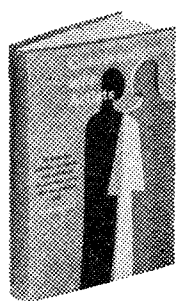

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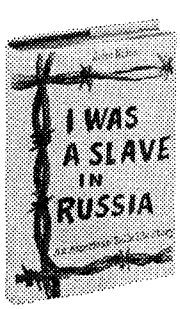

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were present at the third annual convention held last year in Cleveland. The papers published in the proceedings of the three national meetings that have been held thus far cover topics such as the content of the college religion course, the type of teacher training required and available for college religion teachers, the finality of the college religion course, the extent to which it either influences or is distinct from the spiritual activity on campus, the integration of the religion course with the other intellectual disciplines in the curriculum and the like.

Besides the proceedings of its annual meetings, this Society also circulates a quarterly newsletter, *Magister,* which keeps members abreast of developments in the field of college religion teaching. The most recent issue of this bulletin reports regional meetings in centers such as Baltimore, St. Louis, New York, San Antonio, West Baden, and Pittsburgh. Following are the titles of some of the papers discussed at these meetings: "The Catholic Layman and the Apostolate," "The Theological Position of the Layman in the Church," "Doctrinal Evaluation of Present-day American Protestantism," "The Development of Catholic Doctrine," "Ways and Means of Using the Fathers of the Church in Teaching College Theology." One bishop presented to the members of his region a precise statement of what the bishop would expect a Catholic college graduate to be. This energetic and professional discussion among the college teachers of religion in so many centers, on such a variety of topics, and on such an advanced level, is certainly not without its importance for an accurate appraisal of the status of religion as an intellectual and vital discipline in our colleges.

It may not have been within the scope of Father Maguire's article to delineate this factual picture. But there is relevance here in terms of the impact of all of this ferment, not only on the teachers, but also and inevitably upon the students and their attitudes.

This observer, to cite a personal experience, has just finished teaching a course to college juniors on the historical development of Christology. In the examination, the students were asked to recognize and explain selected passages from the Scriptures, Justin Martyr, Origen, Tertullian, Pope Dionysius, Nicaea, Ephesus, and Chalcedon. In the same examination, there was required a developed essay on St. Thomas's theology of the Incarnation. Of the sixty students enrolled in the two sections of the course (this, by the way, was not a selected group but included all Arts juniors), seven failed, ten were graded at D, and the remainder passed with grades of A, B, and C in fairly equal proportion.

This type of course and grade distribution is by no means untypical of other religion courses in this particular college. Even entering freshmen are given demanding courses which some of them fail. Make-up courses in religion have to be taught in summer school and there is a standard joke among the students that religion is their "second major." What is more important is the conviction of this writer, and one based on extensive discussion and inquiry, that similar instances could be cited from a significant number of other Catholic colleges. Whatever the students may think of our courses, many of us teaching college religion throughout the country are certain that the courses are not approached indifferently nor do they get labelled as "the same old stuff." Not any more.

Quite apart from the question of student reaction, there is the further problem of the academic prestige of the college theology teachers. On the national level, it can hardly be strictly true any longer to say that "in practice, religion teachers seem to enjoy just about the same degree of academic prestige as that accorded to members of the physical training staff." The reasons lie in the very developments in this field already referred to.

Perhaps three particular items could be singled out in this connection. First of all, colleges in increasing numbers are coming to use the term "theology" rather than "religion" to describe these courses and departments. This is more than a mere semantic device. It is intended to indicate that what is being purveyed is precisely an academic discipline and not a series of pious reflections. Secondly, the practice is growing of organizing close-knit departments composed as far as possible of full-time teachers for the college theology courses. The purpose here is again to insure the same academic standards, procedures, and prestige that prevail in other disciplines.

Finally, the level of teacher training has notably improved in very recent years. Courses leading to the Master's degree for college theology teachers are now available in many centers. The School of Theology at St. Mary's, Notre Dame, offers an excellent course for sisters and laywomen leading to the Ph.D. in theology. The School of Theology at Catholic University has made it possible for qualified religious brothers to obtain the S.T.L. and S.T.D. degrees as a preparation for college theology teaching. Even priests, who already enjoy the benefit of seminary training, are enrolled in programs aimed particularly at the methodology of the college theology course. As a result, there are few colleges in the country where theology teachers already trained in these programs have not substantially enhanced the academic prestige of the college religion department. They have contributed mightily, besides, to the overall intellectual stimulation and integration of Catholic campus life.

A concluding observation concerns content. It is an over-simplification to describe the seminary as a professional school and then to dismiss it as a model for the college course. Most of the seminary course, as a matter of fact, deals only with scientific theology; the

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"professional" training of the priest in his strictly sacerdotal functions occupies only a small portion of the course and often is quite distinct from the theology course as such. At any rate, it remains true that many Catholic colleges in the country offer a quite satisfactory adaptation of the Thomistic theological synthesis that is meaningful and intellectually stimulating to the students. The Dominican Fathers, aided especially by the excellent new texts published by the Priory Press, have been quite successful in this field. For those who prefer a scriptural and historical approach, the Jesuits at Le Moyne have worked out a course and published texts that incorporate the traditional theological tracts into a scriptural framework. Actually, the problem of content and order is one that each college must work out for itself. The growing number of trained teachers and organized departments make this now feasible and at the present time a number of interesting experiments with order and content are in progress in colleges throughout the country.

All of this in no way suggests that the general picture is ideal, that there are no deficiencies, that little or nothing remains to be done. Quite on the contrary, those active in the field realize that the tremendous potential of our college theology programs has hardly begun to be realized. But it does seem necessary at this time to report the magnificent strides forward that have been made, even and especially in the last five years. Above all, the factual picture contains elements of real hope, not the least of which is the existence of the force for co-ordination and permanence which is the Society of Catholic College Teachers of Sacred Doctrine.

BROTHER C. LUKE, F.S.C., S.T.D.
Ass't. Professor of Theology, Manhattan College,
National Treasurer, Society of Catholic
College Teachers of Sacred Doctrine.

BOOKS

Transcending the Limits of a Southern Locale

HOME FROM THE HILL. By William Humphrey. Knopf. $3.95.

By JEAN HOLZHAUER

A CERTAIN miasma of intention, an unfocused incoherence of effect, have marked so many novels and short stories recently produced by Southern writers as to account, almost, for a critical Yankee prejudice. It is difficult for a reader unfamiliar with the original of this mannered and swampy terrain to account for the phenomenon. Is it that the real South is populated solely by the misfits and partisans of a still ruined social structure? This seems unlikely. Have the handful of good Southern writers established an unbreakable tradition that, for fictional attention, only the neurotics, the psychically maimed and seedy need apply? Is the Southern writer justified in preoccupation with persons and problems so local as to have little meaning for a general audience?

Whatever the answers to these questions, Mr. William Humphrey in his first novel, *Home from the Hill,* indicates that domestic tragedy can transcend the limits of the Southern parish. Uneven and devious as the story certainly is, it demonstrates that a good writer is not dependent upon melodrama or tricks, even when they are his own.

The jacket blurb for *Home from the Hill,* in the way of all such literature, asserts that the novel is "magnificently readable and absorbing." It is, in fact, neither, often wearying the reader past the point of attention with its wandering, its eccentricities, and its early air of promising considerably more than it can deliver. In the home stretch, however, it proves better than "readable and absorbing." Unexpectedly and admirably, it proves to be moving, even in two or three scenes gripping.

"Miz Hannah" Hunnicutt, who appears in the first chapter dead and outlandishly dressed for her burial, creates a brief stir as the presumable residue of horror. When, in subsequent flashbacks, she and her family find their own level as deeply troubled human beings, their interest flowers. Only when Mr. Humphrey remembers his bizarre introduction and tries to recreate its mood does his story languish.

Just so, "Miz Hannah's" husband, Captain Wade, attains, so to speak, fictional manhood not in the legend of his masculinity but in his revelation as a loving, if inept, father. Just so, their son Theron stands best not in his final, crazed action, but in the preceding gradual resolution of his relationships to his parents and to his love.

Mr. Humphrey is quite at his own best in his understanding of men and their peculiar enjoyments: hunting, the outdoors, the company of their peers, their continuity of being as sons and fathers. His grasp of women is less profound, and even Miz Hannah, intended as a central figure, is conventionalized. In one painful scene, for example, he offers as explanation for her tenuous hold on her husband her memory of being one of the less attractive girls in her high school class picture.

Mr. Humphrey's virtues, then, are a sense of the masculine character, of family estrangements and family love, and the ability to dramatically develop these in a recognizable social framework. His local specifics (one of recurring reference to the inbred chivalry of the Southern boy) could, on a comparable social level, be true anywhere. The rest of his novel is sketched in, often luridly. But Mr. Humphrey is a serious writer, and he is young. Among the haphazard garden of Southern talents, he seems eminently worth watching.

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On Literature and Life

FROM A WRITER'S NOTEBOOK. By Van Wyck Brooks. Dutton. $3.

By JAMES STRONKS

THOSE WITH a taste for the deft, delicate, dying art of the paragrapher will enjoy nibbling at Van Wyck Brooks' pocket-size potpourri of reflections on literature and life. Dense with apothegms ("Because he is dictatorial Eliot appeals all the more to an age that desires orthodoxy and desires to conform. How could such an age not wish for a literary pope?") and epigrams ("One has to be interested in England to enjoy Anthony Trollope, but to enjoy Balzac all one needs is to be interested in life"), the book consists mainly of thumbnail essays, some of them with unique theses (*Huckleberry Finn* loses stature by being boyish) or with baited openings ("No one should ever publish a book until he has read it aloud to a woman").

Mr. Brooks muses upon such things as Americans' "mud-turtle" diction, upon the influence of the ad writer upon our ear for literature, upon painter John Sloan's protest that to speak careful English nowadays is to have one's heterosexuality doubted. He suggests interestingly that authors have favorite words which are clues to a central inclination in their thinking (Lewis Mumford's *renewal,* Edith Wharton's *throne,* Robinson Jeffers' *hawk,* Edgar Saltus' *purple,* Faulkner's *doom*), and then ponders his own creative need not for Californian sun and the handsome, extroverted glass boxes of Frank Lloyd Wright, but for rainy days and privacy.

As his autobiographical books have recently shown, Mr. Brooks has a beautiful touch with anecdote, and the most appealing of these present notes are the personal ones, such as his remembrance of furtively trailing Swinburne down the street one day as the aged poet set out for his morning pot of ale, only to meet a perambulated baby in his path. (". . . the prodigious head plunged, and nose, beard, turban, brim and all were lost among the pillows. To the chanting of the birds, in the eye of the morning sun, Algernon Charles Swinburne, naughty poet of secrecy and shade, perverse lover of how many an evil-flowering feminine ghost, had caught and kissed the toes of the baby.")

But Mr. Brooks' suave, rambling contemplations are periodically punctured by his ill-tempered needling—perhaps lancing is the word— of the New Critics and their baneful influence, as he sees it, upon our letters. Sealing themselves away among the bad air and snotty prejudice of the universities, with a "clatter of analysis and scientific prosing," the New Critics, says Brooks, have taught literature in terms of itself rather than in terms of humanity, bleeding away more and more of its vital content. The avant-garde, too, "withdrawing from the interests of society, leaves these to the devil, so that the course of rebarbarization which we are said to be following continues unchecked by influences of the literary order."

At the very end of his book Mr. Brook professes, with what sincerity it is impossible to know, to see a heartening vision: "Will not our next phase restore this central lit-

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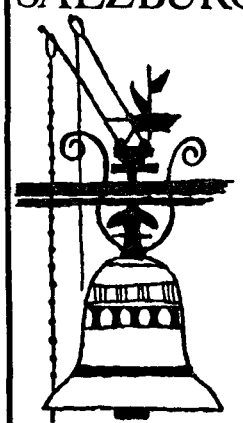

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erature, combining the great subject-matter of the 'middlebrow' writers with the technical expertness bequeathed by the [New Critics], restoring in turn the notion of literature as a mirror and guide of society which is now discounted as journalistic?" This final bonbon, however, is not enough to sweeten the book's after-taste.

Indeed, read in one sitting, as it can be, this little book is guaranteed to depress, for it is soaked through with sorrow at the decline of the world—that things are not as they were, perhaps, at the turn of the century, when Mr. Brooks was a young man and so much unpleasantness had not yet happened. True, his disappointments are mostly reasonable and right-minded ones. They flower in such gentle hopes as for happier fiction in the *Partisan Review*; for an end to the vogue of obscenities in the novel; for a greater reverence for life, as in Lincoln, Gandhi, and Schweitzer; or for writers who, without getting sloppy about it, will affirm the doctrines of free will and the natural goodness of man. These larger topics are a bit hard to dispose of in the confines of a paragraph or two, but Mr. Brooks' sincerity and benignity speak in a sweet, sad, elevated tone, so that we are sometimes persuaded not so much by his logic as by his evident qualities as a person.

Antique Disease

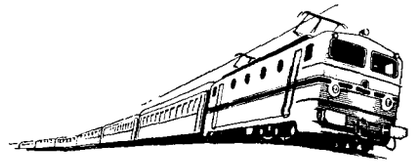
ENGLISH ECCENTRICS. By Edith Sitwell. The Vanguard Press. $5.

By ROSEMARY F. DEEN

THE DANGER of a book about eccentrics is that it may exhibit too clear a portrait of the "Other" by offering to the reader a collection of curiosities. This implies, of course, a comfortable insurance against eccentricity—a personal margin of normality: "You and I, dear Reader, are not like this." But Dame Edith is well above such vulgarity and, putting herself in the tradition of Burton, offers her eccentrics as a cure for that curious and antique disease, Melancholy.

We must recall with Burton that "Folly, melancholy, madness are but one disease," and that "all the world is mad," in order to appreciate the range of eccentrics Dame Edith displays. She tells of persons who lived to an incredibly old age, as if unwilling to yield to mortality; of quacks, both religious and medical; of sportsmen, more hunted than hunters; of eccentrics of fashion; of strange and formidable learned persons; of travelers; and, choicest of all, of misers.

Eccentricity, Dame Edith explains, is "some rigid, and even splendid, attitude of Death, some exaggeration of the attitudes common to Life." Lest any reader take the "attitudes common to Life" lightly, she gives him the example of an infant who lived an apparently normal life for five days after birth, but who was found after her death to have "not the least indi-



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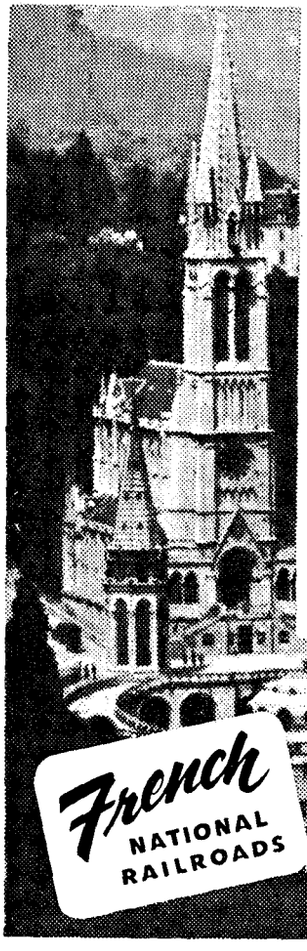

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cation of either cerebrum, cerebellum, or any medullary substance whatever." "This," we are told, "is the supreme case of Ordinariness, carried to such a high degree of perfection that it becomes eccentricity." The English, she notes with evident partiality toward her countrymen, are particularly subject to eccentricity "because of [their] peculiar and satisfactory knowledge of infallibility."

With these warnings against man's "pride and congratulation" before him, the reader may be left to cure his own madness by any of the stories that follow. That these are often cited at length out of her sources gives the work the look of an anthology. But what enlivens and shapes the book is Dame Edith's ironically benign commentary on the stories. Perhaps it is her measure of the madness she sees that she welcomes all her eccentrics—whether piteous or unscrupulous—as physic. Such irony, in the Swiftean manner, is dedicated to upset. Things-as-they-are, placed beside what has been judged eccentric and viewed with the same strict expectation of reason, begin to appear somewhat less self-explanatory. Here, for example, are her remarks on a prayer recited by thieves in aid of their profession: "they believed that they, too, were created for their own purpose, and had as much right to a well-fed life as have wolves, or company promoters, or any other living beings who are dependent upon their own efforts and the sweet trustfulness of sleep."

If this attitude appears rigorous, the reader is warned not to shrink too easily, because (rather slyly in an appendix) Dame Edith divides inhabitants of the world into two classes. The first class is typified by the "wholly conscious man," too aware of the interstices of reality to find even entering a room self-explanatory. The second and, alas, much the largest class is represented by that example become symbol, the child "born without brains, whose supreme ordinariness and resemblance to other human beings was proved by the fact that it did not know it was alive."

Rational and Witty

YOUNG MR. KEEFE. By Stephen Birmingham. Little, Brown. $3.95.

By JOHN A. LYNCH

YOUNG Mr. Birmingham (he is twenty-seven) has fashioned around young Mr. Keefe a first novel that moves immediately beyond the affectations normal to many first novels. Despite its mild manner it is able to say some things about marriage and separation and the ability to find oneself (a common enough theme) that are perhaps better said because of the absence rather than the use of the four-letter word and the phrase uttered in pidgin English. And, although the time is roughly the present and the location is largely San Francisco, the novel has nothing to do with being "beat," at least in the current, or Kerouac, sense. Mr. Birmingham, in fact, seems to be untouched by the latest cultural twinge on the West Coast.

Mr. Birmingham is rational, honest, only sensibly excited, at times witty. It is an unusual season when after an act of adultery (and it is called by its right name) the narrator can say: "I just think this is the worst thing I've ever done in my life." Out of context this may seem stilted; in context it is as natural as the moment of loss that led to it.

Young Jimmy Keefe (he is twenty-four), of Somerville, Connecticut, of Hotchkiss and Yale, of a family that "hasn't made a mistake in four generations," sole heir to a four and a half million dollar fortune, meets in New York and marries in Reno Helen Warren of Rio Linda, California.

At novel's opening, Helen has left him, after only a few months, and Jimmy has become one third of a disconsolate New England trio, the other members of which are his former roommate, Blazer Gates, and Blazer's wife, Claire, wealthy in her own right and amused with the idea of seducing Jimmy.

The novel's action centers on the trio, although Helen remains promi-

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nently in the background to emerge later in her own sort of triumph, and Jimmy's parents (his mother is an overstuffed, delightfully furious sort) and in-laws are on hand in the wings to give unfailingly bad advice.

On a camping trip to Squaw Valley, the author neatly catches the principals out of their environment and composes them in a picture which is sustained through the entire book, although eventually all work out separate exits. At night beside a lake, beneath the stars, they sit together, grousing somewhat playfully about the West: "I never use Signal gas, and I don't like *Sunset* magazine." "I can't stand shopping at Magnin's." "Carmel is damp and dreary." "I'm dreadfully homesick. Mother and Daddy are probably at the Cape now . . . ."

And, later, as the interminable Western night wears on: "The three New Englanders, transplanted, were rooted there against the night's green bank, no one daring to speak now, to say a word, or move. Caressing the fat, cold dew drops with their toes in the deep pine needles, smelling of soap and Seaforth and Chanel Number Five, they were indeed a tragic sight."

Of the three, only Jimmy makes an honorable pact with the future. Blazer, through Claire's father, lands a $10,000 job, which seems to satisfy his ego for the moment. Claire, a "relic of the East," to whom Californians are mainly "primitives," goes back to Mother and Daddy. Jimmy, after a bout with alcohol, a predoomed affair with Claire, and some inner searching, invites Helen, who by this time has borne him a son, once again to share his apartment, if not his fortune, for his father's death and the lack of a tax-oriented preparation for it, has cut Jimmy's income to something like $4,000 a year.

The course of the novel is not unpredictable. It has, too, some echoes of the morality play about it. When two minor characters, Tweetums DeMay and her caveman boy friend, go over a cliff in a Jaguar, we want to applaud. Helen is Faith, Claire is the Sorceress, money is the Enemy (but so are Mother and Daddy). But these features are not necessarily faults, and by the time Mr. Birmingham has written a second novel they probably will be buried deeper in the story than they are here. What matters is that the author brings the story off.

What does not come off, as is too often the case, is the publisher's wishful thinking. "What Fitzgerald did for the twenties, what Hemingway did for the thirties, Stephen Birmingham does for the fifties" is a rather loose statement, whatever is was that Fitzgerald and Hemingway were supposed to have done for their time.

Nor is the author "a spokesman for his generation." His generation (if its boundaries can be supplied at all), its hopes and sorrows, its loves and its uneasy peace, are merely part of the background; *Young Mr. Keefe* does not raise any major questions nor give us any major answers. The author, himself a graduate of Hotchkiss and Williams, has written within certain limits by virtue of his age and his experience, but within these limits he has done credit to his talents.

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